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FOR THE GOSPEL MESSENGER.

LECTURES OF A PASTOR.

Addressed to the Candidates for the rite of Confirmation.

[We postpone the sixth Lecture for the purpose of introducing the following Lecture, which ought to have been printed the first in the series.]

Introductory Lecture.—The Scriptural method of Religious Education.

It has been well observed that if religion be true, it is the most important of truths, and the imparting of it to a fellow being must be an imperative obligation. The young are not only capable of understanding religion, but they are least indisposed to receive it, and their tender minds are most susceptible of a permanent impression. The very prevalent neglect of their spiritual welfare, and the insufficient attention to it on the part of those who do not neglect it, are among the most melancholy, as they are among the most striking evidences of man's unreasonable attachment to the present scene and indifference, respecting those things which are not seen but eternal. It is a characteristic mark of an age of piety, and of the community in which it flourishes, that the young are initiated in religious truth and duty. On this subject there were various regulations, in the old testament Church. It was made the concern of the whole society of believers, by the act of making the child a member of their association. His being received as a member implied an engagement on the part of all other members to promote as far as they could, consistently with their several obligations, his spiritual welfare.

The purpose for which the society of religious persons was formed, was their mutual advancement in the knowledge and practice of religion. The receiving of an infant into the society creates an obligation on the part of each member to assist him in attaining the purpose for which the association was instituted. At twelve or thirteen years of age, (a period when the understanding may be considered as having attained some degree of maturity,) the young Hebrew came forward to renew his religious engagements publicly in the Church, and thus the congregation were again reminded of their relation towards him, and their consequent obligation to assist him in acquiring the knowledge, and cultivating the spirit of religion. But this branch of education was more especially committed to the parents. "The father of the faithful," as he is significantly denominated, is

commended by the Almighty for his attention to this duty : "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment." To encourage the imitation of Abraham, it is stated that the great promises made to him were, in part at least, the consequence of his parental fidelity, and that the fulfilment of the divine promise would depend upon the condition of his perseverance in this duty of religiously educating his children and household generally. In the 78th Psalm, the congregation are represented as praising God for the kindness of their fathers in relation to their religious instruction, and pledging themselves in like manner to show to their children the wonderful works of the Lord, that they might set their hope in God, and keep his commandments. Parental instruction appears to have been imparted by a method the most agreeable to the young mind, by familiar conversation, (the same which is an interesting feature in our Sunday School system,) and it had respect not only to the precepts, but to the ceremonies of religion : "It shall come to pass when your children shall say unto you, what mean ye by this service, that ye shall say, it is the sacrifice of the Lord's passover." When infants were made members of the Jewish Church, there were introduced as parties in the ceremony, religious friends denominated the god-father and god-mother. It has been supposed that these were the witnesses called by Isaiah to be present at the naming of his son. It cannot be doubted that they were appointed to assist in the religious education of the child, and to supply the place of the parents, in this important matter, should they be removed by death.

The religious instruction of the young, was also made the duty of the priests. Infants being recognized (even from the eighth day of their age, the period of their initiation,) as members of the Church, they of course, had a claim on the services of its officers. When the law was to be publicly read, it was expressly ordered, that the priests should gather together not only the men and women, but the children also, that those "which have not known any thing may hear and learn to fear the Lord." Conformably to this is the language of the 148th Psalm which was a part of the temple service, "Praise ye the Lord, both young men and maidens, old men and children, let them praise the name of the Lord," and to this our Saviour refers, "out of the mouths of babes and sucklings, thou hast perfected praise." On the occasion too of a public fast, not only the elders, but the children, and even those in infancy, "those that suck," (as Joel expresses it,) were called to the solemn assembly. This was a most useful custom, for they who were too young to profit by the scene, might afterwards be informed of their presence on the occasion. And the spectacle was moving, as it declared that even the infant, though exempt from actual sin, is a partaker of the original corruption of human nature, that he has evil inclinations, which will appear at the dawn of his reason, and therefore that he may be properly introduced into the assembly of those who are penitents before God. The presence of infants was also calculated to remind sinners, that in the calamities which they bring on mankind, even the comparatively innocent, are

unavoidably involved. In beholding them, the minister of the Lord would be impressively reminded of his obligation to pray for, to watch over, to guide them carefully through this wicked world, and to use his best endeavours to make them meet for the heavenly society.

Similar to these regulations of the Hebrew Church, were those of the Christian Church in primitive times. The infant has a right to admission into the Christian Church, and thus a divine title to the solicitude of every member: "If one member suffer, all the members suffer with it." As he is an heir of sin and sorrow, the well-informed will sympathize with him, and do their part that he may be delivered from the power and penalty of sin, and "grow in grace and in the knowledge of our Lord Jesus Christ." The useful custom whereby the young, with their own mouth and consent, ratify and confirm their covenant with God, is continued in the Christian Church, and thus their brethren are a second time reminded of their mutual relation and obligation to communicate as it may be needed spiritual counsel and assistance. This obligation of believers to their young brethren is powerfully urged by our Lord: "Take heed that ye despise not one of these little ones:" "Whosoever shall give to drink unto one of these little ones, a cup of cold water in the name of a disciple," that is, recognizing him as a disciple or Christian brother, "verily, I say unto you, he shall in no wise lose his reward." "Whosoever shall offend one of these little ones, that believe in me," that is, cause him to sin, and may he not be said to cause another to sin, who neglects to impart the spiritual knowledge which might have restrained him from sinning, "it is better for him that a mill-stone were hanged about his neck, and he were cast into the sea." But as in the Old, so in the New Testament, the duty of parents on this subject, is specially asserted: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Do not by any harshness of manner indispose them to receive your instruction. Beware lest you awaken some malignant feeling which may interfere with the success of your lessons. By a mild discipline, an affectionate deportment, an earnest method, wholesome doctrines, and a correct example, endeavour to bring them up to lead a virtuous life, and to enjoy a happy immortality. The piety of Timothy is attributed, under the divine blessing, to the judicious education of his mother and grandmother. In this important duty the Christian Church has also sought the assistance of *special religious friends*, bearing the same endearing appellation which was given them in the old Church. The titles god-father and god-mother, and the more modern one, sponsor, suggest at once the nature of their relation to the child, and their responsibility to God and his Church. They are solemnly appointed assistants to the parents, in his most important duty in relation to his child, that of preparing him for heaven, and in case of his death, they are the chief spiritual guardians and directors.

The obligation of *ministers* on this subject is re-asserted in the New Testament, and in a manner inexpressibly affecting. It comes to them among the last lessons of their Lord, given just before his departure. It is enforced by no less a consideration, than the sense of

the invaluable benefits he has bestowed on them, and the ineffable affection he bears towards them: "Lovest thou me," said the Lord to one of his ministers, and through him to all of them, "lovest thou me, feed my lambs." He said to him the second time, "lovest thou me, feed my sheep." He mentions the young first, for "of such is the kingdom of heaven." They are least guilty, and are therefore most dear to the Lord. They are the most promising members of the flock. The faithful minister will regard them with a more than ordinary solicitude, will bestow on them his chief attention, will unceasingly remember the special charge of the great shepherd and bishop of souls respecting them, and will earnestly pray and labour that not one of the little ones should perish.

It is scarcely necessary to remark, that the regulations of our Church in relation to religious education, are strictly conformed to the primitive model. It commences with infant baptism, and invoking the divine blessing on the young disciple. It is to be conducted under the general solicitude, and with the continued prayers of the whole congregation. To quicken sensibility in respect to the newly made disciple, his initiation, except under peculiar circumstances, is to take place on some day appointed for public worship, and at the time when the congregation are convened, to be witnesses of it. In like manner, his renewal of his baptismal engagements, at the time of confirmation, is made in the presence of the congregation, assembled to pray for him; to rejoice in his religious progress; to welcome him as now qualified to be a guest at the holy table, to encourage him by effectually bidding him "God speed." His religious education is specially entrusted to his parents and chosen friends, those sponsors, who are to be as second parents. The engagements into which these sponsors are required to enter, the exhortations addressed to them, and all the circumstances under which they assume their office, are admirably adapted to guide their endeavours, and to secure their fidelity in behalf of their wards. Not only fathers and mothers and sponsors, but masters and mistresses, who hold a sort of parental relation, are required to cause their children, servants and apprentices, "to come to the Church at the time appointed and obediently to hear, and be ordered by the minister, until such time as they have learned all that is appointed for them to learn." The minister of the Church is enjoined not only to hear the children the catechism openly in the Church, but to explain it to them in the form of catechetical lessons. The Canon is as follows: "*Of Parochial Instruction.*—The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others, in the Doctrines, Constitution and Liturgy of the Church." When they arrive at years of discretion, he is to give them more particular instruction in the principles of the Christian religion, in order that they may come understandingly to the rite of Confirmation.

From this retrospect of proceedings in the Hebrew, the early Christian, and our own Church, we are naturally led to remark in the first

place, the *great importance* of religious education. It has engaged the solicitude of the pious from the beginning. It was the subject of various kindred regulations in the Old and New Testament Church. It has been made the concern of the whole Church, and specially of its officers. It has been particularly committed to those, who were most capable and most inclined, best qualified, and best disposed to fulfil it satisfactorily. It is a subject which has often engaged the attention of the all-wise being. Religious education may strictly be called a divine institution. There are divinely appointed instructors of the young, viz: their parents and the clergy. There is a divinely appointed system of discipline, viz: the participation of the divine ordinances, beginning with baptism, in succession through the various stages to the close of life. Can you be indifferent to a subject which has appeared of so much moment to the divine mind? Are you a pious member of the Church, if you neglect a duty which the pious, under all the dispensations of religion, the patriarchal, mosaic, and Christian, have deemed so important? Are you a parent? Consider your accountability in this relation, and may God give you grace to be faithful. Say not you are *unqualified*, to act as a religious instructor. You are bound to qualify yourself for this office, as it respects your own children. God does not require you to teach them human learning, and the arts of life. This part of their education which relates to the present scene, you may commit wholly to others. There are many who can discharge it better than you can. But their education for the divine favour, for a blessed immortality, is committed to you in particular. Though not forbidding you to avail yourself of the assistance of others as their sponsors and Sunday School teachers, by the decision of an infallible judge, you are the chief persons to whom this highest interest of your offspring is assigned. Fitted in so many respects by nature, make it your endeavour to be fitted in all respects by grace. Are you a sponsor? You cannot plead incompetency, for when you undertook this office, you professed virtually that you could discharge its duties. If no Christian could, without incurring the divine displeasure, overlook the spiritual interests of the young disciples, how great will be that displeasure against you, who have solemnly pledged yourself to take care of the spiritual health of the child whom you call yours in the gospel. If you are a god-father or god-mother only in name, how reasonably may the child complain of you; how will he reproach you, should he ultimately perish; how justly and severely will God condemn you in the day of retribution!

We may remark, in the *second* place, that the prosperity of the Church, and the general welfare of mankind would be greatly promoted, if the regulations to which we have adverted, respecting religious education, were duly observed, by all concerned. If each member of the Church recognized each other member as a brother or sister, and endeavoured to promote his spiritual welfare, just as he would the temporal welfare of a natural brother, how many sins would be checked, how greatly would good conduct be encouraged, how extensively would religious knowledge be disseminated! The Christian family is indeed too numerous for each member to contribute, except

by his prayers, to the welfare of every other member. But there are brother Christians in our neighbourhood; there are those whom we meet weekly or oftener under the same roof, close by the same altar, engaged in listening to the same minister, and offering up a common worship in the same words. These, at least, we may individually keep in our thoughts. These we may warn, and counsel, and assist, in their spiritual progress. The sorrows of these we may share, and in sharing, lessen them. When they go on their way rejoicing, we may rejoice with them, and may essentially contribute to their advancement in knowledge, and holiness, and happiness. If parents and sponsors were universally mindful of their important duties, the golden age of the Church would indeed be restored. Early piety would probably be as common, as it is now singular. Mankind would rejoice in the light of many a Josiah and a Timothy. The consistency of Christians in their conduct, the happiness enjoyed in the domestic circle, under the influence of Christian principles, and the effect of these principles on the peace and good order of the community, would constrain the admiration of the unbelieving world, and be an unanswerable argument on the value of our religion. The work of general reformation must be begun with the rising generation, or rather, in the conduct of their parents. Their example will be powerful on their own children, who naturally look up to them for direction. Their wholesome instruction will be treasured up by their offspring for the benefit of the succeeding generation. It is owing to the negligence of parents that a great part of mankind are now in the darkness of heathenism. The knowledge of religion would have been in every part of the earth, had those to whom it was given originally been careful to bequeath it to their posterity. If they who now have this knowledge should universally prove negligent in imparting it to those who are to succeed them, nothing but a miracle can prevent its being entirely lost to the earth.

In the *third* place, we are led, by our subject, to remark the *proper design* of a Sunday School. It surely was not designed to supersede the care of those persons to whom God has committed the religious education of the young. Its pious founder could not have intended to remove from their office those persons whom God had appointed to be instructors of his young disciples. He could not have wished to have changed any feature of the system as laid down in scripture, whereby the religious improvement of the young is to be chiefly sought in their faithful and diligent use of the divine ordinances, in their being early admitted to baptism, introduced to confirmation, and required steadily to attend on the worship and various instructions of the Church. Had those children whom the pious Raikes beheld in the streets profaning the Lord's day, and growing up in utter ignorance of their duty, been assembled in the house of God, and properly controlled by their parents and sponsors, the idea of a Sunday School would never have been suggested to his benevolent mind. This institution was designed for neglected children; for those, whether poor or rich, whose parents and friends care not for their souls. If there were no such parents, no parents indifferent to the spiritual welfare of their

children, there would be little scope, for Sunday Schools. Let it not be said, that parents may have the religious disposition and not the ability to instruct their children. The disposition which exists will soon lead to the attainment of sufficient knowledge for this office. Every man who has sufficient knowledge to be a Christian, has sufficient knowledge to be the religious guide of his children, aided as he is by the services and ministers of God's Church. If he be disposed to avail himself of the assistance of any other pious friends there can be no objection. But he must not resign to them the duty to which God has called him. By his parental counsel, discipline and example, he is to bring them up in the nurture and admonition of the Lord.

The Sunday School is useful, very useful, because even in a Christian land there are so many heathen children, so many children who are not brought into that parental school which God had appointed for them. It is useful because it brings children, who otherwise would not be brought, under the instructions of the ministers of religion, under the influence of the ordinances and the discipline of the Church of God. It is useful in a subordinate degree, by the incitement it creates, and thus aiding the purposes of the faithful parent and sponsor. The importance of the Sunday School must be, in an especial degree, realized in those communities, in which the *daily* schools entirely overlook, or bestow very limited attention, both as to time and interest, on moral and religious culture. Whether it be that too many teachers do not sufficiently value religion, or are afraid of being charged with sectarianism, or that they who support the teachers are too indifferent on the subject, or from whatever cause, the effect is apparent, that our community is to be numbered among those to which we have alluded. But the great triumph of the Sunday School is yet to be realized. It will be most especially useful if it should awaken these more immediately concerned to a sense of their great responsibility; if it should rear up in another generation, a class of faithful parents, and sponsors, and schoolmasters and mistresses, whose example will be felt by those who holding the same relation, utterly neglect its obligations; and above all, if it should be the means of restoring a healthy action to that system of religious education set forth *by the Church*, whose chief regulations are of divine authority; in fine the Sunday School will prove itself more valuable than it yet has been, if it should render such an institution no longer indispensable, but still useful as an auxiliary to pastors, and parents, and sponsors, and directors of the young generally.

QUESTIONS.

When did the religious education of an infant commence in the Hebrew Church?

When does it in the Christian Church?

Does not the making an infant a member of the Church imply, that the other members are to take an interest in his religious improvement?

At what age was the Hebrew, and at what age is the Christian permitted to be confirmed?

To whom is the education of the young committed by divine authority?

Was the office of a sponsor known in the Hebrew Church, and what is his duty?

How would you show that ministers are especially bound to look to the young?

What does our Church, respecting religious education, enjoin on her ministers?

Would not religious knowledge be now universal, if every parent from the beginning had religiously instructed his children?

Was the Sunday School intended to supersede the pastoral and parental school, or only to be auxiliary to them?



FOR THE GOSPEL MESSENGER.

ON PREACHING.

In his popular work on the "Christian ministry," the Rev. Mr. Bridges refers to preaching, as having "a *peculiar* adaptation for the purpose of instruction," and has these remarks: "It is now established as the *grand* mean of uplifting the standard, and blowing the trumpet of the gospel throughout the world." "This ordinance, the *main* instrument in the work of salvation. That is said of preaching which is said of no other department of the work. Neither the administration of the sacraments, nor the reading of the Scriptures, nor the habit of secret prayer, are invested with *equal* efficiency in the raising of the Church of God. In the ordinary course of means it is of supreme necessity—well points out the *supremacy* of preaching in the Christian ministry. Preaching the *grand* ordinance of God." These quotations, if I do not misunderstand the author, teach respecting preaching, that it is, *first*, the means to be preferred to all others for converting unbelievers; *secondly*, the means to be preferred to all others for improving believers; *thirdly*, a means of conversion and sanctification more efficient than "secret prayer;" *fourthly*, a means of instruction and edification of supreme necessity. I have in vain searched for proof of either of these propositions. Mr. B. does indeed prove, from *Scripture*, that preaching is divinely appointed for instruction and edification. But he has not adduced a single text in evidence that preaching is the *grand* (I understand by this the chief or paramount) mean of uplifting the gospel standard, or the main instrument of the work of salvation in the heart, or that it is more efficacious in the minister's work, than the ministers secret prayer would be, or in the hearer's work, than the secret prayers of that hearer would be; neither has Mr. Bridges shown that preaching is of supreme necessity, that is, if I understand him, without it, neither the unchristianized can be converted, nor the christianized established and improved in their holy profession. These opinions of Mr. B. are becoming more and more prevalent. If they have a *scriptural* foundation, he would most probably have found it. But so far from sustaining them, he brings forward texts, which teach the very contrary. For instance, he refers to Moses as divinely commissioned to instruct, not exclusively or chiefly by the *voice*, but by lessons inscribed on the two tables, which were to be brought to the

view of the people. True, it is said, Moses was "to teach," these commandments. But preaching is only *one mode* of teaching, catechizing is another, and there are other modes besides *oral* teaching. Our author refers to Nehemiah's preaching. Now *he* preached by reading the law; which we are told he did from the morning until the mid-day. In a subsequent verse, (Neh. viii. 8.) we read of the Levites preaching in the manner, now most prevalent, but not a word is said of Nehemiah's doing any thing more than publicly reading the Scriptures. This method of preaching was in constant use among the Jews, for we read Moses, (that is, his inspired books,) were *read* in the synagogue every Sabbath day. Our Saviour preached in both ways, for he first read from Isaiah, and then he discoursed on the words, Luke, iv. 16-21. The apostles did not confine themselves to one mode of instructing, or intimate a preference for any one mode, for we are told, in the temple, and in every house, they ceased not to *teach* and preach Jesus Christ. They preached but they taught also. They preached, and taught, (no doubt, by catechizing, reading Scripture, distributing tracts, for what are their epistles but tracts,) not in the temple only, but in every house.

The present writer will be greatly misunderstood, if he is supposed to deny that preaching is divinely appointed, and an important public means of grace, or to wish to remove it from the elevation, in the smallest degree which Scripture has assigned it. Just views of its design and value, and dignity, are set forth in Bishop Dehon's Sermon xix, vol. 1, and more especially in our offices for ordination, elucidated as they have been so admirably in Bishop White's commentaries on them, (lately published.) But he humbly conceives that the views of Mr. Bridges as quoted above, and they are views which he finds are held by many, are consistent neither with reason or Scripture. That his readers may be led to reflect on this subject he invites attention to this quotation from Bridges, vol 1, page 248: "St. Paul calls it, (preaching,) the ministry of reconciliation of man unto God." In 2 Cor. v. 18. (which is the text probably referred to,) St. Paul says no such thing, neither does he elsewhere, nor would Mr. B. have uttered the declaration, had he used proper consideration. The minister is commissioned "to teach," (literally make disciples of) all nations, "baptizing them, &c." Preaching or any other mode of teaching and inciting cannot alone make a disciple. A disciple, (the grace of God going before and assisting,) is made by teaching and by baptizing. Both are enjoined.

Should it be said that in asserting the *superior* efficacy of preaching the Rev. Mr. Bridges was sustained, if not by Scripture, by the testimony of the most successful ministers, the fact is not admitted. On the contrary, declarations as to the, at least, equal efficacy of catechizing and of pastoral counsel, privately and perseveringly administered, might be adduced from many of the most eminent of our clergy, and it is well known that the missionaries to the heathen have of late relied very little on preaching, but spent their strength in what they call Conversational preaching, (that is private counsel,) in

circulating the bible and tracts, and more particularly in religiously educating the young. Some of them have said they had faint hopes as it respects the *adult* heathen, and the example of the Episcopal missionary societies, in founding schools and colleges, in which, of course, religious instruction is the leading design, is now very generally followed. If it be said that the pulpit address is more interesting, we reply, *that* depends upon the talent of the preacher, and all preachers have not eloquence. As it respects the young, from among whom most converts may be expected, catechizing commands most attention and is best adapted to their immature minds. And if elder persons would submit to it, as they are beginning to do in bible classes, their religious improvement would be essentially promoted. But let it be repeated, the object is not to undervalue preaching, but to keep it in the place assigned it by Scripture, reason and experience; and to object against it being made to disparage other divine regulations for instruction and incitement, and so to cause these to be neglected and in some instances put aside. The British Critic for April, 1833, has the following remarks: "There is one point of view in which the reputation of Hall as a preacher, is, we confess, regarded by us with something like regret: it may tend to confirm that *idolatry* of preaching, which is one of the evils that rushed in together with the blessings of the reformation. On the grand commemorative occasions of the Church, commanding bursts of ecclesiastical oratory might be very useful, for the purpose of awakening the public to a remembrance of the leading facts in the history of the Christian dispensation. But, at present, the ordinance of *preaching*, (as it is, not very correctly termed,) is nearly all in all. It is become, with many among us, a sort of third sacrament: a sacrament, too, which often well nigh thrusts the others into insignificance! With the dissenting communities, this is still more lamentably the case than with ourselves. Preaching is to them, nearly what transubstantiation was to the Romanists. It is the grand instrument with which they hope to move the world. Now, as we regard this as a state of things by no means desirable, we cannot contemplate without some apprehension, the influence of great pulpit renown, wherever it may be found, as tending to give strength and permanence to this absorbing demand for the utterance of the pulpit. But, alas! the habit has become so inveterate, that no protestations, we fear, will do much for its correction. There is, at present, an almost universal craving for excitement. People, not unfrequently, carry with them into the Church, feelings nearly allied to those which they carry with them into the theatre. The preacher is, in a certain sense, a performer; and the pulpit (reverting to its *original* destination,) becomes a sort of *stage*. What hope, then, can there be of recalling the venerable custom of catechizing, and the primitive practice of simple expository teaching?"



He that has tasted the *bitterness of sin*, will fear to commit it, and he that has felt the *sweetness of mercy*, will fear to offend against it.

FOR THE GOSPEL MESSENGER.

CAMP MEETING.

The darkest moment is just before the morning light. The crisis of the disease immediately precedes the commencement of returning health. The tide of enthusiasm when it comes to high water will recede. These consoling reflections arose in my mind, on reading in the "Episcopal Recorder," of August 9, that some members of our Church had determined to hold a Camp-meeting. The Presbyterians and Baptists tried this "outré" method of propagating the gospel and have abandoned it, at least, we *rarely* hear of their resorting to it. The Methodists have long persevered in its use, but the better informed are not very great admirers of it, and when their youth, now at college, enter on active life, there is scarcely a doubt, it will be given up. But some Episcopalians, at this eleventh hour, are about taking it up. Even they however are not willing to give it its right name. But optics sharp it needs to distinguish from it the "shade meeting," named in the following advertisement, taken from the paper above referred to: "Divine Services may be expected, (God willing,) in the shade adjoining St. Peter's Church, Berkeley, New-Jersey, on Tuesday, Wednesday, Thursday, Friday and Saturday, the 19th, 20th, 21st, 22d and 23d inst. The night services, or whenever it may be expedient from the state of the weather, shall be in the Church. It is desired that no liquor of an intoxicating quality, or tobacco will be used, nor cooking done on the premises. No sales of any kind can be allowed, nor shall any be permitted to remain upon the ground after the night services close. Strangers requiring provisions or accommodations, will be pleased to report themselves to the vestry. All persons friendly to the cause of Christ, and especially the clergy, are hereby respectfully and affectionately invited to attend."

After reading the above, "a Layman" asked, will this thing be allowed? Is there no Canon, forbidding such services? The last sentence implies that there will be at this shade meeting non-episcopal ministrations, directly contrary to the rubric in the "preface" to our ordination services.

HOPE.

FOR THE GOSPEL MESSENGER.

ARNOBIUS.

Translated from the French of SCHOELL.

A celebrated name, that of *Arnobius*, opens the fourth century. Born of Pagan parents, he taught rhetoric under Diocletian at Licca in Africa, till a dream, it is said, caused him to renounce his false gods. It is added, that the bishop to whom Arnobius applied to be received into the bosom of the Church, distrusting the good faith of the Neophyte, refused to admit him among the catechumens, till he had produced some evident proof of his conversion; and that Arnobius then composed his work *against the Pagans*, in seven books. This production exhibits much profane erudition, both Greek and Latin, but those

thoroughly versed in the subject have thought, that Arnobius was not well acquainted with the Christian doctrine, when he wrote it. In the first editions of this treatise, it was composed of eight books, but the pretended eighth book, was nothing else than the *Octavius* of Minucius Felix. The style of Arnobius is reproached with being less pure than florid.

LACTANTIUS.

Arnobius had a celebrated disciple, *Lucius Cælius* (or *Cæcilius*) *Lactantius*. Authors are not agreed concerning his country; according to some, he was originally of Fermo in Italy, according to others, of Licca in Africa, where Arnobius instructed him in eloquence, a talent in which he surpassed his master, but of which he never made use to plead before the tribunals. Called to Nicomedia, a city in Asia Minor, to teach the art of rhetoric in the Latin language, he was a witness in 303 to the persecution of the Christians. In 317, Constantine sent for him into Gaul, to undertake the education of his son Crispus. Although he occupied this important post, it is said, that his poverty at the same time was so great, that he frequently wanted the merest necessities of life. It is supposed that he died at Treves in 325. It is not known whether the parents of Lactantius were Christian or heathen.

There exist five works in prose of this father of the Church. The first is entitled *De opificio Dei*;* it is a defence of Divine providence against the Epicureans, drawn principally from the miraculous construction of the human body. The second, *De morte Persecutorum*,† relates the history of the persecutors of Christianity from Nero to the reign of Diocletian. The author wished to show, by the violent death which all the persecutors of Christianity suffered, that God had punished them for their crimes. This work was only preserved in a single manuscript, which was published by Baluze. Nourry has pretended, that it was not the work of Lactantius, but of a certain *Lucius Cæcilius*, an imaginary being, who owes his birth to the mutilated inscription of the manuscript.

The principal work of Lactantius, is entitled *Divinae Institutiones*, and is divided into seven books. The object of the author was to repulse the attacks, which pagan writers, strong in the protection of government, were continually directing against Christianity, and to give a more just and more complete idea of that religion, than could be gained by reading the works of Tertullian and St. Cyprian. The first book of this work of Lactantius is entitled *On false Religion*. After treating of providence, the author demonstrates the falsity of polytheism and the oracles. He relates, on this occasion, after a lost work of Varro, (*rerum divinarum libri*,‡) the history of the Sybilline books, and makes merry at the expense of the Greek and Roman gods, which he represents as very little worthy of regard. The second book entitled the *origin of error*, is occupied with the vanity of poly-

* The workmanship of God.

† The death of persecutors.

‡ Books on Divine things.

theism, and researches after that, which has given place to it. It is to the scorn, which Ham and his posterity had for the worship of the true God, and to the infernal plots of the devil, that is to be attributed, according to Lactantius, all the evil, which error has produced on the earth.

This book contains a passage of considerable length, in which the system of the Manicheans concerning the origin of evil, is developed in a manner the most positive. This passage, which is wanting in many manuscripts and in the old editions has given rise to a discussion among the learned. Some regard it as an interpolation, whilst others pretend, that it was retrenched in several manuscripts to save the orthodoxy of the author. The third book treats of *false wisdom*. The author shows the futility and uselessness of pagan philosophy in general, and then the errors, into which Epicurus, the Pythagoreans, the Stoics, Socrates himself and Plato have fallen. Among the absurd opinions, which he ridicules, he has included that, which admits the existence of antipodes.

The fourth book unveils to the pagans, the true wisdom, which their philosophers have vainly sought among the Egyptians, the Magi, and the Persians, while it could only be found in the books of the Jewish prophets. This true wisdom is the doctrine of the Son begotten of God, his incarnation and his passion. Lactantius refutes those, who accuse the Christians of adoring three gods. The fifth book is consecrated to *justice*. This virtue left the earth, as say the poets, when the worship of one only God gave place to polytheism. God sent his Son to restore it to the earth; but it appeared folly to the nations. Lactantius makes known the *true worship* in the sixth book. The two principal laws given by God are that relating to the knowledge and worship of God, and that of benevolence or humanity, which includes all duties towards our fellow men. Lactantius declares against military service, and speaks with force and eloquence of impurity and voluptuousness. He paints chastity as the most sublime of virtues, in fine, he shows how man fallen into vice, can be saved by penitence.

The seventh book is entitled of *the happy life*, that is to say, of the life to come after the end of the world, which will take place at the end of six thousand years. Lactantius announces, that before that great revolution, the Roman name will disappear, that the orientals will be masters of the earth, that ten kingdoms shall be formed, which after long calamities will submit to an enemy coming from the north. This new tyranny will destroy the three Asiatic empires, and will place itself at the head of the seven European kingdoms. Its cruelties and the calamities which God will send upon the earth, will destroy nine-tenths of its inhabitants. A great prophet will be sent to recall men to the true religion; but a king of Syria will march against him, conquer and put him to death. At the end of three days he will arise and ascend to heaven. The king of Syria, his enemy, will cause himself to be adored as God; he will perform miracles and persecute the faithful. After forty-two months of dominion God will send the great king of heaven to deliver the earth. Antichrist will be vanquished and put to death. Then the dead shall be raised, and those who have professed the true religion shall be judged: the infidels will be con-

demned. In fine Lactantius enters into the details of the millennial empire of Jesus Christ.

Lactantius himself made an abridgement of this great work, entitled *Epitome Institutionum*. A great part of this abridgment was already lost in the time of St. Jerome. Christopher Matthew Pfaff, professor at Tübingen, recovered the entire abridgment in a very ancient manuscript of the library at Turin. The divine institutions of Lactantius form one of the most beautiful pieces of Christian antiquity. The author has been called the Christian Cicero, and he merits this title by the purity and elegance of his style. He is the model of those who wish to write on subjects of theology in a language, which approaches the classic diction of the golden age. When Lactantius refutes the philosophy of the gentiles, he is as instructive as powerful in his reasonings; but St. Jerome long since complained,* that he was less happy, when forsaking the lists of polemic warfare, he attempts to develop the truths of Christianity themselves. Lactantius was not one of the teachers of the faith; he professed rhetoric, and his theological ideas were somewhat superficial.

The last work of Lactantius, *de ira Dei*,† examines the question, whether anger can be attributed to God, as we attribute to him the exercise of grace. The author affirms the question, and refutes those who deny it. The other productions of Lactantius are supposititious. St. Jerome cites his bouquet, which has not come down to us. According to *Hermawm*, the hundred enigmas which exist under the name of a certain *Symposius*, were the work of Lactantius.

C. W.

A HINT.

From the Episcopal Magazine of June, 1820.

"Let it be remarked, how easily extremes are brought to meet. The writer can hardly find words to express his contempt of the disposition which has been manifested by a few of our Clergy, of dragging into our Churches the habits of societies dissenting from us: which can be accounted for only from a state of mind, alien from the spirit of our institutions. But let not the theological student, in avoiding this paltry affectation, run into the other extreme. On questions of divine truth, he will be safe in 'asking for the old ways' of the parent Church. On those of less importance, it is to his own communion, and not to any other, that he owes conformity to the saying of an Apostle: 'giving no offence in any thing, that the ministry be not blamed.'"

A SECOND EVENING SERVICE.

The following Service is as that authorized by the Bishop of New-York, and which, in many of its parishes, has been long in use.

"It is a pious and beautiful characteristic of our Church," says Bishop Onderdonk, "that she provides for public worship on every day, and lays her clergy under a solemn obligation to conform, in their public minis-

* Eph. 13. ad Paulin.

† On the anger of God.

trations to her appointed services. Whenever, therefore, one of the clergy meets a congregation for worship, the order for daily Morning or Evening Prayer, as the case may be, is binding upon him. In some cases, however, circumstances call for a Second Evening Service. These being extraordinary occasions, or occasions different from the ordinary provisions of the Liturgy, require to be met in the way in which the Church provides for such occasions; that is, by the special appointment of the Bishop of the diocese. It consists in the appointment, not of a *night service*, for the Daily Evening Prayer is binding on all congregations assembling for worship at any hour after meridian, in which it has not been previously performed on the same day; but of a *second Evening Prayer*, to be used in congregations in which the order for Daily Evening Prayer *has been used on the same day*. This distinction is here thus particularly noticed, in order to guard against two not uncommon mistakes:—First, that the service here contemplated, may be performed *after candle light*, even where the regular Evening Prayer has not been used; and secondly, that it may be performed by a clergyman, in a *third service*, held by him in a congregation which has not had the regular Evening Prayer on this day. In neither of these cases, is there any dispensation from the prescribed daily service.

The *second Evening Prayer* appointed to be used in any congregation of this diocese, in which the order for Daily Evening Prayer has been previously used on the same day, is as follows:

The order for Daily Evening Prayer is followed to the end of the Psalm for the day, or selection of Psalms, and Doxology; and then the following order:

A Lesson from the Old or New Testament, at the discretion of the Minister.

Either of the four Psalms appointed to follow the lessons of the Evening Prayer.

The Creed and the following *Versicles Responses*.

The Collect for the Day.

The Collect for aid against Perils.

The Prayer for the whole state of Christ's Church Militant, in the Communion Service.

Any of the *occasional Prayers or Thanksgivings*, as occasion may require.

One of the *Discretionary Prayers at the end of the Communion Service*.

2 Corinthians, xiii, 14."

WARDENS AND VESTRYMEN.

From the Auburn Gospel Messenger.

It has frequently been a subject of reproach to the Protestant Episcopal Church, that her congregational officers, that is, her wardens and vestrymen, are not always men of piety, or even *professors* of religion. This has frequently brought no little scandal upon our communion, for many very good people of other denominations supposing

that wardens and vestrymen are in the Episcopal Church, what the sessions and consistories of other communions are, conclude that none should be allowed to those appointments who are not as well avowedly as practically religious men. That all who have any direct connexion with the affairs of the visible Church, and indeed all who live within the sound of her calls to repentance, and godliness of living, should be holy men of heart, no one will for a moment doubt. And that those who in any way participate in matters relating to our Communion should be truly converted to the faith as it is in Jesus Christ, every one who has good will to our Zion will undoubtedly agree. After all these admissions, however, it should be carefully and distinctly perceived and understood, that our wardens and vestrymen differ materially from the deacons and elders of other Christian communities. The latter are *spiritual officers*, while the former are nothing more than *temporal trustees*. The Episcopal Church knows of no *spiritual officers*, but such as have had *Episcopal consecration or ordination*. The question is often asked, whether any but a communicant can be either a warden or a vestryman? The answer is, there is no law nor canon nor one article of the constitution of the Church in the United States that requires this, and it has been obviously a very happy caution on the part of our ecclesiastical legislation that this matter has not been touched. In many places where the Church has been organized there have not been for years, *perhaps*, a sufficient number of male communicants to constitute a legal vestry; yet the Church has grown and flourished; and those familiar with such subjects must have seen that in many cases there has been great usefulness to the Church and her institutions from the services of men, who, though not communicants, have, as vestrymen, and in other offices, rendered very essential services to our communion. The condition of the Church in this diocese, especially in its newer settlements, will convince any one of the propriety of the above remark. The idea should not be lost sight of, that wardens and vestrymen are *temporal officers*; *trustees*, and nothing more. The business is to take care of the property of the congregation, see to the support of the minister, and cause good order and neatness to be preserved in and about the Church. In the Presbyterian Church, it is not required that the trustees should be professors of religion. They have charge of the *temporalities* of the congregation; such is the case with wardens and vestrymen. The moment we go a step further we create a test law to rule election to office, and assume to give spiritual character to an office in the Church of God, not provided for in the Scriptures. There are but three prominent scriptural offices held in the Church by the New Testament; they are the three grades of the ministry. Attempt to introduce more and you run at once into confusion.



FOR THE GOSPEL MESSENGER.

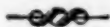
FREE ADMISSION TO THE ENGLISH UNIVERSITIES.

The proposition of repeal of old legal requisitions, for the sake of facilitating the access of dissenters to the English Universities and their

honours, could not but bring into exertion against it, much of the best talent of the House of Commons. The following portion of a speech of Mr. C. Jenkinson, on a motion for going into a committee of the whole for the discussion of the question of abolishing subscription at matriculation, and on admission to degrees, contains so much of that which is worthy to interest the readers generally of the "*Gospel Messenger*," that it is offered for insertion. Such defenders of the interest of sound and efficient religion as Mr. Jenkinson, are happily not a few in the country whose legislative councils he adorns; and from them, as the instruments of providence, we may reasonably look with fond however anxious hope, for an effectual infusion of that degree of wise moderation, into the measures of ecclesiastical reform, which it may be necessary to adopt, which will defeat and confound, the blind clamourers for whom there is no excuse, but that "they know not what they do."

"But, sir, whence arises all this declamation against superstition and bigotry, does it not come out of a spirit of indifference to all religions, and all professions of faith, and all articulate statements of what a man believes and what he does not believe; does it not proceed from the scepticism and infidelity of the age? as if the indifferent, and the sceptic, and the infidel had resolved to combine their operations, and avenge themselves of the zealous, and the assured, and faithful Christian, by clubbing their calumnies, and by a joint contribution of their sarcasms and malignity. Under the notion of religious liberty the most solemn truths of Christianity are treated with contempt, and those who subscribe to them, or who call upon the youth of the country to do so, are treated as bigots, or menaced as persecutors. Some men are for laying our youth under no restraint; others go still farther in this loose and liberal age, they argue for the natural excellence of youthful passions, and urge it upon us, in their insidious argument, that they should be left to the bent of their inclinations, without the interference of religious principle, without the intrusion of religious instruction, without the guarding and controlling obligations of a confession of faith, and a declaration of consent to the general truths of Christianity. But, sir, if the passions be early felt, sad experience proves, that reason is a later inmate of the human heart. A man who has called himself a philosopher, has contended, that man as he comes into the world, so should he be left to pick up opinions as he goes along the high or the bye-ways of life; to gather his creed, as he would pick up his acquaintance; here a bit of Calvinism; there a point of Arminius; now a rag of Popery; and then a piece of Presbyterian patchwork; and then, again, by tacking all these together with shreds and patches from the different infidelities of Hobbes, Collins, Tyndall, Bolinbroke, Hume, and Gibbon, to call it his creed, to make it his God, to fall down and worship it: and this is deemed by the physico-theologians of the day the right method of propagating gospel truth, and winning the young to its cause. Why, sir, I should call the man who philosophizes after this fashion, an ingenious madman; and I should not be much disposed to remit any thing

of my observation, in respect of those who are for rescuing, as they call it, the youth of the country from the influence of their parents, the tutelage of their Church, and those Christian provisions which are intended by the Universities, to secure to God and his gospel the first fruits of youthful piety, the first vows of the academic at his matriculation. With respect, therefore, to an exemption from human ties in matters of religion, I am against it. And, sir, I feel it my duty as a Christian to avow, that opinion much depends upon the first institution of a young man; and every innovation in that, which for ages has been found to answer its purpose, (the great purpose of binding men together in one Lord, one faith, one baptism,) ought to be avoided. The present practice has answered its purpose. Experience supplies the evidence of that fact. Let us go to history and ask, whence has England derived its knowledge, its superiority in knowledge, in every department of literature? Whence? but from the Universities of the land; and whence, too, has England been supplied with those reams of infidel ribaldry and cargoes of antichristian argument, which have spread mischief and misery around us? Did these come from the Universities? No! they were the effusions of men who might under the tutelary influence of academic restraints, have been saved from the disgrace of reviling Christian truth, and seeking to poison public opinion. Since then, sir, the custom of our Universities for ages has answered every end, the State could require or expect, I am not for substituting any other method of matriculation, and I oppose the Speaker's leaving the chair."



EXTRACTS FROM BURNET'S HISTORY OF HIS OWN TIMES.

1640-1670.

Protracted Meetings.---"In one fast day, there were six sermons preached without intermission." * * * "On the Wednesday before sacrament, they held a fast day with prayers and sermons for about eight or ten hours together; on the Saturday they had two or three preparation sermons; and on the Lord's day, they had so very many, that the action continued above twelve hours in some places; and all ended with three or four sermons on Monday, for thanksgiving. A great many ministers were brought together from several parts, and high pretenders would have gone forty or fifty miles to a noted communion. The crowds were far beyond the capacity of their churches, or the reach of their voices: so at the same time, they had sermons in two or three different places; and all was performed with great show of zeal. They had stories of many signal conversions that were wrought on these occasions."

Episcopacy.---Leighton was persuaded that Episcopacy as an order distinct from presbyters, had continued in the Church ever since the days of the Apostles, that the world had every where received the Christian religion from bishops, and that a parity among clergymen was never thought of in the Church, before the middle of the last century, and was then set up rather by accident than on design."

Extempore Prayer.---"Goodwin, (alluding to the unexpected death of Cromwell,) in prayer said, 'thou hast deceived us. and we were de-

ceived." Sterry, in behalf of Richard Cromwell, said, 'make him the brightness of his father's glory, and the express image of his person.' "

Giving in one's experience.—The resolving of doubts concerning the state they (the people,) were in, or their progress and decay in it, they (the preachers,) called cases of conscience; and these were taken from what their people said to them at any time, very oft being under fits of melancholy, or vapours, or obstructions, which, though they flowed from natural causes, were looked on as the work of the spirit of God, and a particular exercise to them; and they fed this disease of weak minds too much."



EXTRACT FROM A TREATISE,

Not yet published, entitled, the difference between the Church of England and Church of Rome stated.

"They who will not appear to symbolize with Papists in any thing, would do well to consider, that their opposition to the order of Episcopacy, is really proceeding upon Popish principles. They are grossly ignorant of the nature of Episcopacy, who look upon it as a Popish, anti-christian institution; whereas nothing is more directly opposed to the whole scheme of Popery. For the assertion of Episcopacy as an order of divine appointment, supposes all Bishops invested with equal authority, derived in common from the same original: and therefore does *ipso facto* overthrow the claim of the Pope's supremacy or universal jurisdiction. And 'tis observable in the council of Trent, that when some of the Spanish Bishops among other articles insisted upon this also, viz. a declaration of the divine right of Episcopacy, Pope Pius and his agents were fully sensible and aware of the consequence; and accordingly, however zealous they were to dignify the character, and aggrandize the power of the clergy, yet they took effectual care to prevent the establishing by a decree, a doctrine so destructive to the very being of Popery. And further, it is to be observed, that in the Catechismus ad Parochos, a system of their religion published by public authority, where they enumerate the several orders instituted in the Church, Episcopacy is not distinctly mentioned among the seven orders, but is included under Presbytery. Perhaps it will sound harsh in the ears of our Protestant dissenters, but it will be found a true assertion, that the Papists are very zealous Presbyterians. They do indeed assert the superiority of Bishops, but this not with regard to their order, as such, *jure divino*, but with regard to their jurisdiction, which is wholly derived from the Pope."—*Epis. Recorder.*



TO PARENTS.

A distinguished writer in the Christian Spectator has the following remark, particularly deserving the perusal of every parent: "There seems at this day to be too little importance attached to a direct parental influence in securing the early sanctification of children. We are most cordial well-wishers to the cause of Sabbath schools and Bible classes, and to all other judicious means, which the Church has so successfully brought into operation, for the religious improvement of the

young ; but we greatly fear that in many instances this has been made an apology for relaxing parental vigilance ; and thus the most important part of the education of children, that which has the most direct bearing on their eternal destiny, passes out of the hands of those who are appointed to take the oversight of it, and is turned over almost exclusively to the teachers of Sabbath-schools. The legitimate design of Sabbath-schools is not to supersede but to assist parental effort ; and every Christian parent ought to regard himself as the responsible person in this great concern ; and while he cheerfully and thankfully avails himself of all the aid he can command in training up his child in the nurture and admonition of the Lord, he ought to expect the blessing chiefly in answer to his own prayers and his own faithful efforts. If there were at this day, under the advantages of Sabbath-school instruction, more watchful restraint, more believing and earnest prayer, more looking and inquiring after the blessing on the part of Christian parents, we doubt not there would be many more plants of righteousness to diffuse their fragrance through the garden of the Lord."

POETRY.

THE MOTHER'S INJUNCTION.

On presenting her Son with a Bible.

From the Christian Watchman.

Remember, love, who gave thee this,
When other days shall come,
When she who had thy earliest kiss,
Sleeps in her narrow home ;
*Remember 't was a mother gave
The gift to one she'd die to save.*

That mother sought a pledge of love,
The holiest for her son ;
And from the gifts of God above,
She chose a goodly one.
*She chose, for her beloved boy,
The source of light, and life, and joy.*

And bade him keep the gift,—that, when
The parting hour would come,
They might have hope to meet again
In an eternal home.
*She said his faith in that would be
Sweet incense to her memory.*

And should the scoffer in his pride,
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne ;
*She bade him pause, and ask his breast,
If he, or she, had loved him best.*

A parent's blessing on her son
Goes with this holy thing ;
The heart that would retain the one,
Must to the other cling.
*Remember! 't is no idle toy—
A mother's gift—Remember, boy!*

KENNEDY.

RELIGIOUS INTELLIGENCE.

Cholera.—In reference to this pestilence now in our borders, the Bishop of this Diocese has set forth an appropriate Prayer to be used in our Churches. Wednesday the 1st instant, being appointed by the City Council of Charleston, *a day of Humiliation and Public Prayer*, was observed in our city churches, both in the forenoon and afternoon, and the Bishop set forth an appropriate service.

Chapel in Christ Church Parish.—This useful undertaking is in successful progress, the building being raised and nearly covered. It is fifty feet by twenty-eight, having twelve windows; eight on the sides, and four at each end, and occupying a beautiful site, commanding a spacious view of the harbour, city and surrounding country. The materials are of the best quality, and the workmanship of the first rate. It will be ready for public worship, in the course of next month.

Grace Church, Sullivan's Island.—The Rector of Grace Church, Moultrieville, thankfully acknowledges the receipt of \$5, from an unknown friend, in aid of the fund for the support of the ministry at Sullivan's Island.

Extract of a letter from a respectable Layman, a resident in one of the Country parishes: "I acknowledge with pleasure your favour of the 10th ult., and should sooner have replied to it, but for several cases of sickness in my family which occupied my whole attention. Your observations in relation to Christian obligations are just and worthy of consideration. If, indeed, each professed disciple of the Saviour would but regard himself in the character of a steward for God, and give according to the means with which he is blessed, how much might be effected in supplying the spiritual wants of our country, nay, in extending the blessings of the gospel to distant regions of the earth. But the misfortune is, comparatively few of those possessing the ability and the influence, see things in the same light in which we do. And consequently whilst thousands are annually expended, upon the luxuries and frivolities of life, but little of the gold and silver which are the Lord's, is left to be applied to works of benevolence and charity. With a numerous family for whom provision must be made and a very slender income, I sincerely regret, my dear sir, not having it in my power at this time, to contribute more largely towards the commendable object bearing relation to your Church.* I pledge myself, however in the further payment of \$20, on condition, that forty-nine other persons, not already named on your subscription list, will contribute the like amount, and to the same object within three months from this date. As my intention is to 'provoke to love and good works,' you are at liberty to make what use you please of the above, and let me hear from you as soon as my proposition is complied with, when that amount shall be immediately remitted."

Missionary Lecture at St. Stephen's Chapel.—The eighth was delivered on the second Thursday in September, (the first Thursday, the

* The sum enclosed was \$10.

appointed day, having been too inclement for gathering a congregation,) and the amount collected was \$30.

Domestic and Foreign Missionary Society of the P. E. Church.—

It is evidently rising in public favour; the receipts of the year ending at the anniversary, 1834, exceeding by \$6,150, those of the preceding year. The whole receipt for the year was \$26,000, of which \$904 was paid from this diocese. There are 135 patrons, 117 life members, and 49 annual subscribers. At the school, Green Bay, there were about 85 Indian children, of whom 5 having been duly instructed were baptized.

Maryland.—The diocesan Convention met May 28–30; present the Bishop, 32 of the Clergy and 25 of the Laity. The whole number of clergymen in the diocese, 59; amount of the Episcopal fund, \$1,844. In his address, the Bishop says, “I have indeed often been surprised in my intercourse with the world, to find so many who are well informed on general subjects, entirely ignorant of what constitutes the broad line of demarcation between the Church, and the various contending sectaries. Their preference for the ecclesiastical system which they maintain, appears to arise from the respect they have for the opinions of their fathers, or from attachment to the ministry of some favourite pastor, rather than from a discernment of the distinguishing features of the Church of Christ. Where men have no fixed principle to govern them in their choice and actions, we need not be surprised, if we see them forsaking the good old paths, and wandering in the labyrinths of error. Within the last few years we have seen published a number of valuable tracts, upon the doctrines and government of the Church, well calculated to arrest the attention of those who will not read large works; yet we find that even short tracts are not generally read. It therefore follows as a necessary preparative, that the living voice should accompany the silent messenger, if we should ever expect to see firm and decided churchmen, such as we can rely on amidst the storms of heresy and schism. The leaders among the religious sects of the day, are loud in defence of their peculiar tenets, and often not less clamorous in the censure cast upon ours; and shall we be careless in defending that distinguished branch of the Church of Christ to which it is our happiness to belong? Every revolving year convinces me, that we lose members, who fail to discriminate between the Church, the body of Christ, and those religious associations, which men find it their interest and pleasure to join; and in their ignorance, consider it a matter of no consequence, where or with whom they commune. In addressing our people, we should recollect, that many of them are babes in knowledge, and require to be instructed in the first rudiments of Christianity. Although these subjects are familiar to those who have devoted much time to the study of the gospel, we must not conclude that they are equally understood by all our hearers. A free and unreserved intercourse with very many of them, will soon convince us to the contrary. How many are there both in and out of the Church, who do not know that she, in corres-

pondence with the sacred volume, considers *three* orders in her ministry, essential to its perfect organization. This assertion may seem almost incredible, but, even a hasty observation will leave no doubt upon the subject, and will show how much is to be done, before our Church can be universally loved and valued, as she deserves for her apostolic character. The gradual inroads which there is sometimes cause to fear are made, in many sections of the diocese, would not in all probability take place, had the people been made sensible of the inestimable advantages which they enjoy in the doctrines, worship, and ministry of the Episcopal Church."

The following resolutions were adopted: "That this Convention recommend to the several parishes of the diocese, the adoption of Bishop Doane's plan of systematic charity, and that the money thus collected, be exclusively appropriated in aid of the funds of the Domestic Missionary Society of Maryland." * * * "That it be requested of the several rectors and vestries to provide, and on every communion Sunday, fix in suitable places, in their respective places of worship, a sufficient number of boxes, in order that each communicant and other members of the congregation, may have an opportunity on such days, of contributing (as they may be willing,) to defray the expenses of assisting small parishes in this diocese, to support ministers, and to employ missionaries to visit, preach, and administer the ordinances of religion, in different sections of this diocese. That it be requested of the rectors of the several congregations, on all such days, to apprise their people of this arrangement for receiving their charity, and of the objects for which it is designed," &c.

The consideration of sundry proposed Canons, (embracing, as we conceive, new principles and a doubtful policy,) were postponed.

Delaware.—The 44th Convention met June 7; present, Bishop H. U. Onderdonk, 4 other clergymen, and 9 of the Laity. There are only 5 clergymen and 16 Churches and Chapels. In his address the Bishop says, "The services of the Church are performed with animation and fervour, and in their entirety; and it is found that in this complete state, they are the most acceptable to the people, and best promote ours and their interests. This fact has been abundantly proved, clearly, decisively. And I hope it will come into notice in those portions of our Church at large, in which the omission of part of the Liturgy is desired or conceded as a means of conciliating the good opinion of those who hesitate concerning its merits. This practice is very extensive; but I am persuaded that it is generally a mistaken one. Let the people be instructed well, by private assiduity, in the use of the Prayer Book, and encouraged in making the responses; let them be taught the meaning and the connexion of the different parts; let them be animated by the consideration of their duty as Christians, and their especial duty as churchmen, to bear their part, each and every one, in our public devotions; and a very little experience will convince them that these devotions are the most satisfactory, and the most edifying, when the Liturgy, the whole Liturgy, and nothing but the Liturgy, is the rule for conducting them." He delivered a Charge, entitled,

"Less and Greater Duties," of which 1000 copies were ordered to be published. In the report from Trinity Church, Wilmington, it is stated, "The Church, after a sermon on the subject by the Rector, adopted on the first of January last, with entire unanimity; and carried into effect with much zeal, the plan of systematic charity recommended by the apostle, 'Let every one lay by him in store on the first day of the week,' &c. This plan is unusually popular in the congregation, is carried into effect with little trouble, and the success of it is abundant. Instead of collecting with great trouble for our contingent expenses and for charitable purposes, the sum of about 75 dollars, with much less trouble and more willingness on the part of the people, we shall now collect about 250 dollars."

Massachusetts.--The 44th annual Convention was held June 18-19: present, the Bishop, 11 of the Clergy and 15 of the Laity; whole number of the clergy in this diocese, 38, besides 2 therein residing from South Carolina, and 1 from Maryland. In parochial reports we read, "*St. Luke's Church, Lanesborough.*—Lectures, in addition to the usual exercises on Sunday and Thursday evenings, were continued through the winter, and were found of essential service in keeping our little flock together, and in interesting the minds of many in practical piety. It may not be improper to mention, that in all these meetings, we have found it neither expedient nor desirable to depart from our authorized formularies of devotion, or to encourage any of those extravagancies, to which the human mind, when deeply excited, is ever prone." "*St. Stephen's Church, Pittsfield.*—By the pious liberality of two individuals of this parish, a scholarship with a fund of \$2000, has been established in the General Theological Seminary. It bears the name of the late Thomas T. Thomason, a late chaplain of the English Church at Calcutta. The nomination to the benefits thereof is held by the founders, and after their decease, by the Rector, then being, of this Church." In this parish, for Domestic and Foreign Missionary Society, \$166, and for Massachusetts Episcopal Missionary Society, \$53.

Pious Juvenile Correspondence.—Extract of a letter from a youth to his brothers, dated Amsterdam, March 4, 1834. "I received your affectionate letters, and hope that you have been obedient to the commands of father and mother, since my departure from my native land, which if you do during the rest of their lives you will always command the respect of all good and sensible people, "remember, that your first duty must be given to God, whom you ought to respect and adore," then to your *country and parents*, "whom you ought to love and respect," and by listening to the commands of father and mother, no evil depend upon it, will arise. Another thing ought to be impressed upon your mind: 'To love your neighbour as yourself; to do unto every one as you would wish to be done by.' Never follow the ways of idle and foolish boys by fighting among yourselves, and also fighting with your play-fellows, but you ought to love and esteem each other. Study your lessons with attention, and conduct yourself as becomes good

and obedient children, and as you grow up and come into the circles of society you will be esteemed and respected by all who know you, and an honour and blessing to your parents and family."

NEW PUBLICATION.

Pastoral Letter of the Right Rev. William Meade, Assistant Bishop of Virginia, to the Ministers, Members and friends of the Protestant Episcopal Church, in the Diocese of Virginia, on the duty of affording religious instruction to those in Bondage.—In the subject of this useful letter, the zealous Bishop, to whom we are indebted for it, is known to have long entertained a deep interest. While a Presbyter it is understood that the gospel was carried by him to not a few plantations in his own diocese, and it was a visit, having reference to the welfare temporal and spiritual of this class of the poor, which brought him to the acquaintance of many Christians in this and the adjoining dioceses. The impulse in this good cause among us, was not a little promoted by the republication and circulation, at his expense of the sermons addressed to masters and slaves, by the Rev. E. Bacon of Maryland, which were first published in 1743, republished (with a preface) as above stated, and since in the Gospel Messenger and in Tracts. We hope the work before us will be very generally read, and in making extracts from it, our purpose is to invite attention to it as well as to endeavour to diffuse its wholesome truths and exhortations. In the *Introduction*, he says, "In making the spiritual necessities of a class of our fellow immortals, which is very peculiarly situated, the subject of a special appeal, I hope it is unnecessary for one who has been born amongst them, and who has, for more than twenty years, been giving no slight consideration to their case to say that he is well aware of the caution and prudence with which every thing relating to the improvement of their condition, should be approached and handled. In pleading for the religious rights and privileges of an unfortunate portion of our fellow creatures, let none of my readers, for a moment, suppose that I am labouring under any diseased sensibility, or hurried away by any romantic or overrighteous feeling, which sometimes magnifies, and thereby injures the cause which it espouses. I desire on this and on every other subject, to think and speak soberly as God's word directs. It is quite easy on this, as on some other subjects, to inflame our minds even to madness, and almost to forget that there are any other upon earth who have wrongs to redress and sufferings to relieve. In this world which is under the frowns of an offended God, there ever has been much poverty ignorance, suffering and sin. What its millennial state may be, or how soon it may arrive, I undertake not to say, for I am not skilled to interpret prophecy which is not fulfilled. But I expect not in our day and generation to see all men free and equal, or every barren wilderness turned into a blooming Eden." *On the case of Slaves as contemplated by the Bible:* "Such a class there had been before the law which came by Moses was delivered from Mount Sinai, and it was twice recognized in that divine code. Abraham the father of the faithful, was surrounded by hundreds, and God made manifest his will as to the duty of masters, by commanding him to initiate his servants into the Church by the consecrated rite. As Abraham was the Priest and Patriarch in his family, he doubtless accompanied this ceremony with due instruction, and followed it with that holy discipline which belongs to the household of faith. If we turn to the laws delivered by Moses, we find frequent references to this relation; and very many directions as to the right performance of the duties resulting therefrom. It is worthy of remark, how in the fourth article of that moral code which is the sum and substance of all God's commandments, parents and children, masters and servants, are identified together, and required to keep holy the Sabbath, in such a way as to show that God expects his faithful ones to command their households after them. If we open the New Testament, we shall find, that, as there were throughout all the churches, those in bondage who had been called to the glorious liberty of the sons of God, so did the Holy Spirit address many special directions and exhortations to them, and to their masters in their behalf." *Good hints:* "When we sometimes hear those who are thus highly favoured, speak as though they could never have enough of such religious opportunities, and complain if they are not almost daily or nightly in the midst of the assemblies of God's people, as if their souls could not live out of such a spiritual atmosphere, we have wished that they would but think, for a moment;

of thousands amongst us, who cannot read the word of God, and but seldom hear it; and whose instruction in the truth, is so little the object of concern to their owners, to God's ministers, or any other persons whatsoever. It is deeply affecting to think, how few of our servants attend any religious meetings whatever; but either spend their Sabbaths in idleness at home, or go abroad in pursuit of any thing, rather than the salvation of their souls."

"Can we wonder that an enemy should say, is this fair, lovely and of good report, to take the proceeds of the toil of the slave, to send the light of truth to the Hindoo, the Hottentot, or the South Sea Islander, and leave him in darkness? Or is it to provide for our own household, to go, as many pious Sunday School teachers have done, many miles on a Sabbath morning, to teach a few children, chiefly perhaps, of wealthy and pious parents, leaving behind a far greater number of poor ignorant slaves, of every age, who might be taught if not to read, still to understand the blessed bible, as read and explained to them by one who is competent to the task?"

"Ministers of religion should be ever ready to preach the word of God to them in season and out of season, in private and in public. They should endeavour to draw them to the house of God, and see that suitable seats be provided for their reception. They should try and arrest their attention while there by special applications of the word of God to them, during the lessons, and in the sermon, showing how evidently the scriptures were intended for them, and how admirably calculated to promote their happiness. When the churches are not convenient to them, or they cannot be induced to come, then let the gospel be carried to their very doors, into the cabins, and from house to house. Let the afternoons and evenings of the Sabbath be devoted to them, either in the churches or on the plantations: whenever a minister visits any family, whether on the evening of the Sabbath, or of any other day, let it be regarded as a signal for collecting the servants either in the mansion or in some of their own houses. Let this be regarded as the chief courtesy due to him, who should ever be ready to preach the gospel to the poor. The writer is acquainted with some families where he is always sure to have the parlor filled with the servants of the household; but he is also acquainted with too many, where not even those who wait on the persons and the tables of their owner, are even invited to attend the devotions of the family."

"Masters and mistresses can you not employ some pious person, (if a minister cannot be procured,) to come among them and read to them, and talk to them, and pray with them, and especially to endeavour to teach the children the first principles of religion? Are there not some of your own children able and willing to read to them out of God's word and good books? Can you not sanctify the Sabbath on your plantations (especially if there be no religious meeting near) by collecting your servants and officiating as priest among them? Can you not form a Sunday School on your premises, where, if you do not think proper to teach them to read, you may, as is done in many places, deliver oral instruction to the young, and thus make them acquainted with the first principles of religion? Can you not encourage your children to show their benevolence and requite the labours of the servants by instructing them in the word of God? Can you not facilitate their access to religious meetings, and encourage ministers to come among them? Can you not converse with them affectionately, and represent to them their duty and the evil of sin, out of God's word; and when you punish them, let them see that it is more for their sakes than yours, that you punish them, chiefly on account of sin, and not because your worldly profit suffers by their misconduct?"

Encouraging fact: "The beginning of this good work, (so far at least as it has been carried on in our Church,) is to be traced to the venerable society for propagating Christianity in foreign parts, which was formed in our mother country and mother Church, more than a century ago. Some of its teachers and missionaries were sent over to South Carolina and other colonies, to instruct the slaves in the Christian religion. Most faithfully indeed did they perform their duty, and the effects of it are still visible in some of the families whose ancestors were the favoured objects of their religious care. The author of this Pastoral Letter was called by a kindred duty, to visit the city of Charleston about fifteen years since, and then was struck with the venerable appearance of some very aged servants, who with their children around them occupied certain seats in the aisles of the Churches, and were humbly, yet audibly, uniting with their masters and mistresses in the responses of the Liturgy. On inquiry he was told that these were the remaining parts of the labours of that Society before the separation of this from the mother country."

MARRIED

In Christ Church Parish, on the 2d inst., by the Rev. Mr. Fowler, Samuel Venn, Esq. to Mrs. Ann Pearce; all of said Parish.

OBITUARY NOTICES.

DIED at Cordesville, on the 17th of September, the Rev. J. J. TSCHUDY, Rector of St. John's Parish, Berkley. This conscientious man, and faithful Minister, was seldom absent from the parish, which he served for nearly 23 years, and the disease incident to its climate, found him at his post. His open countenance, the true index in his case of a disposition, in which "there was no guile," and of a heart ever glowing with philanthropy, at an early age attracted the attention of gentlemen in Maryland, who were members of the Protestant Episcopal Church, and under their patronage, he received a liberal education at St. John's College, Annapolis, in which he was employed as an instructor, until invited to the same charge, in the family of a gentleman of this State. It is believed his desire for the sacred office was formed at College, if not at an earlier period, but he pursued the study of Theology, principally in this diocese, and immediately after his ordination, was appointed the Minister of the "Episcopal Church of Claremont." In 1811, he was elected Rector of the Parish in which he died. No man was more anxious to discover the path of duty, and no one more resolute, and uncompromising in his adherence to it. In the Diocesan Convention, from which he was seldom absent, he was remarkable, for the deep interest he took in all its proceedings, an interest manifested in his every look, movement, and frequent speaking, and usefully developed in his detecting, and promptly calling attention to any the least deviation, from sound order, venerable usage, and the letter as well as the spirit of Canons and Rubrics. Into the General Convention, for he several times represented this diocese, he carried the same zeal, and fearlessness and activity, and experience in the cause of that Church to which he had been so often, solemnly and variously pledged. As a Parish Minister, he recognized the claims on his services of all around him, not merely of those who were members of the flock, but of that larger number who were as sheep having no shepherd, and in particular of the blacks, for whose souls too few seem to care. His efforts for the spiritual welfare of this class were deemed judicious and useful by those best qualified to decide respecting them, and they were gratefully acknowledged, and highly appreciated by those more immediately concerned. In domestic life, it is sufficient to say he was a Christian Son, Brother, Husband, and Parent, freely and constantly dispensing his sympathy, services, and means of living. To conclude—His principles, (those of the gospel, were deliberately adopted, and firmly held and inculcated. His love for "God our Saviour," and for his fellow men, in particular for his brethren in Christ Jesus, was sincere, ardent and constant; and to the cause of piety and charity one-tenth of his income was sacredly appropriated. His life was conformed to his professions and sacred relations. To do good to the souls of men, was his solicitous desire, and the object to which his endeavours were directed perseveringly, and with much zeal.

In his last sickness, one present remarked, "it was a privilege to be with him." His mind was always composed. He was a great deal engaged in prayer and his ejaculations were most pious. He told his nearest friend to recollect, what the bible said about God's care of the widow and the fatherless, that he could willingly leave his family in the care of God, in sure trust that they would not be forsaken, that friends would be raised up for them, and that the best way to bring up, the children would be to pray with them for the Holy Spirit, that they might walk in the way of God's commandments. He said he did not expect a revelation that this was to be his death bed, and that he was perfectly resigned to the will of his heavenly master. He most earnestly prayed for his parishioners, calling many of them by name. It appeared a great comfort to him to hear the psalms, and he was so well acquainted with them, he could repeat them alternately. Having remarked it was of the Lord's mercy we were not consumed, the servant said: Oh Master, if you are not fit to go to heaven, what will become of other people, many poor blacks bless the day they saw you: he replied—my goodness, thank God I have a better trust, Christ has paid my ransom.

ELIAS HOBBS, Esq. The valuable services and useful example of this gentleman, (who died on the 17th of September,) as a philanthropist, a patriot, a citizen, a patron of education, and in other relations, have been publicly noticed, but this humble sheet would endeavour to encourage imitation of him as a friend of the Church, zealous, active, and liberal, in maintaining and strengthening her institutions. Whether it was as a delegate to the Diocesan Convention, a member of a Vestry, President of the Society for the Relief of the Widows and Orphans of our Clergy, a Director of a Missionary, Tract, or Infant School Society, one of a Committee

for purchasing Theological books, or for drafting the plan and superintending the erection of a Church, his time, his various knowledge, his services, his influence, and his money, were promptly, cheerfully, and habitually given to promote the cause of the religion of Christ. Such a man must be missed by the Clergy and the pious generally. May the obligation of endeavouring to supply his loss be duly realized and efficiently discharged.

DIED, in this City, on the 18th September, KEATING SIMONS, Esq. aged 89 years.

The memory of the just is blessed; and seldom has that memory been known among us, to carry with it, stronger claims to be considered and improved as a special blessing of heaven to a community, than in the instance of this venerable man. Mr. Simons was a blessing to his country and fellow men in his life, and in his memory, should be a blessing to them still. His character in all its various excellence, has been extensively impressed on the mind of the community; nor is it often that the memory of individual example may be cherished to greater advantage or with more unqualified satisfaction.

Mr. S. was eminently the patriot, and the virtuous and useful citizen. Of his excellencies in these respects, it does not so properly belong to us to speak, as to others. They are a copious theme of eulogium; and might be profitably exhibited for admiring emulation. We could dwell, especially, with fondness, on his revolutionary biography, when as the confidential aid of the brave and enterprising Marion, he cheerfully shared the toils, privations and dangers of his campaigns; and as ably as faithfully executed various difficult and delicate agencies committed to him by that discerning and judicious commander. We could exhibit, too, a detail of his civil services, marked with an honorable integrity, a ready surrender of all considerations of personal interest and ease, and a decided usefulness. But our Province must confine us to the claims of his memory on the religious community, and of the Church especially, of which he was a member, the communion of which, he exemplarily adorned, and in the communion of which, he died.

Mr. S. was born of pious parents. They were members of the Protestant Episcopal Church in St. Thomas' Parish, where his progenitors first emigrating from England had settled themselves; and where under the auspices of the holy man, who then ministered, as Missionary in that Parish, from the Society for the Propagation of the Gospel in Foreign Parts, he deeply received into his mind, even in his earliest youth, the principles of religious truth and obligation, which formed his whole character, and governed all his life. The writer of this notice, has often heard him dwell with interesting particularity on the scenes of his father's house on the Lord's day, which being very contiguous to one of the places at which the divine service of the Parish was held, would customarily receive as guests, on account of the distance at which they resided from the Church, the minister and a large portion of the congregation; and where every thing was suited to convey to the young mind, solemn and lasting religious impressions. He was equally fond of calling up the memory of the Parish Church worship; which, at the distance of at least ten miles, he was required to attend with his parents; and where he was, we may presume, one of the many whom the minister, the pious and faithful Mr. Garden, mentions in one of his reports of the day, to the Society, as being regularly instructed by him, (a method of instruction called by Bishop Hall, "the most useful of all preaching,") in the Catechism of the Church. From such circumstances influencing the formation of his character, he derived, under the blessing of the spirit of grace, the firm determined virtue, and the sober steady practical piety, which distinguished his whole subsequent life.

Having been qualified for mercantile life, under the wise, able, and exemplary Mr. Laurens, he early embarked in business; but embarrassments against which no wisdom, prudence, or ability of his, could guard, the Firm of which he was one, occasioned him, after a few years to retire to a valuable Rice Estate, which he held in St. John's Parish, Berkley, and to which, as a residence, he had become much attached by circumstances of peculiar interest in his earliest domestic life. Here he was the ready promoter of all objects relating to the interest of religion and the Church, and the usefulness of the ministry. Here, too, he experienced some of those afflictions, which as the rod of early discipline, prepare and fortify the mind and affections for the further experience of life, and which we are assured *it is good for man to bear*. Having after some years, with a view to the welfare of his sons maturing for the pursuits of life, resumed his residence in the city, Mr. S. entered again into business, having the confidence of the community, in a degree, beyond

which it has never been known, in any individual instance to be enjoyed. While thus an inhabitant of the City, he was conspicuously excellent in all the virtues of the Christian life. His benevolence was exerted in the service of every important public charity; and he was in a thousand instances, the friend of the unfortunate and distressed among his fellow-citizens; aiding them by his counsel, the credit of his name, and all active kindness, to regain the path of success and comfort. Of the Society for the relief of the widows and orphans of the clergy of the P. E. Church in South-Carolina, Mr. S. was long (even from 1778 until near his death) a conspicuously efficient member. The funds of that important charity, owe much to the attention he bestowed on them, while acting thrice successively as President of the Society, and for many years as a member of the Standing Committee. At his instance, the Rules of the Society, were subjected in 1804 and 5, to revision and amendment—and with no very material alteration have since remained in the form, in which, on his report, as Chairman of the Committee, appointed for the purpose, they were then adopted.

Mr. S. was a regular and devout worshipper at St. Philip's Church. Solemnly impressed with its indispensable obligation, he yet deferred, through a common error of feeling, to present himself at the table of the Sacrament of the Lord's Supper, until considerably advanced in life. From the period however, at which, happily rid of the scruples which had withheld him from it, he entered on the performance of this duty, he suffered nothing but sickness or other insuperable difficulty, to excuse to him its omission, and his deportment never failed to evince the deep feeling; of penitential humility, and fervent love and gratitude, with which he drew near the holy table. Various useful in general, as a member of that Church, he felt himself peculiarly called upon to apply his skill in business and accounts, to a very deranged state of its funds, which he found existing, and laboriously gave days and nights to their disentanglement of difficulties, which, since the confusion into which the affairs of all religious institutions among us, had been thrown by the revolution, had remained unadjusted. It is believed that the service he thus rendered, has very materially lightened the burden of those to whom the charge of the finances of that Church, has since devolved. For several years, he served as presiding member of the Corporation of St. Philips, and much is due him, when circumstances rendered sound and discreet Churchmanship urgently necessary, in the conduct of its concerns. As a Lay Delegate, from this Church, or from St. John's Parish, Berkley, he was for several years a Member of our State Convention; and was never present without exerting an influence, so far as circumstances would possibly permit, favourable to the interest of sound ecclesiastical order and discipline.

In 1810, when the P. E. Society for the advancement of Christianity in South-Carolina, was instituted, Mr. S. was elected its Vice President. He was unanimously re-elected to that office, and served as a member of the Board of Trustees, of which, as Vice President of the Society, he was, *ex officio*, a member, until within a few years before his death; when, at his earnest desire, the claim of the Society to his valuable services, was no longer urged, and in the election of officers, his name was omitted. The kindness with which as Vice President of the Society, he often received the Board at his house, and the blandness of his demeanour on these occasions, mingled with the most anxious fidelity to the interest of the institution, and the wisest counsel in relation to it, can be forgotten by none who shared with him its business.

Under the pressure of advancing years, (being then 63 years of age,) and on account also of the stagnation and derangement of all business, by means of the war of 1812, Mr. S. in 1813, 14, retired to his plantation in St. John's Parish, with the intention to hold his residence there for the Winter and Spring months, during the remainder of his days. It scarcely needs be said, that in thus retiring from the scenes of active business in the city, he left behind him an influence too honorable to his name, not to be in itself a treasure of great value, to all who in similar scenes, should bear it after him, as well as their reasonable pride and confidence.

To the Parish in which his Estate lay, Mr. S. now transferred the benefit of his example and services. He was the friend, in no ordinary degree, of the minister. He attended with devout constancy, the service of the Church, even at considerable personal inconvenience; and, having by his generous leading, induced a subscription to be entered into, for the repairs of the Parish Church, never, since the revolutionary war reinstated from the dilapidated state, in which it was left by the disgraceful wantonness of the British soldiery, he cheerfully undertook the trouble of its disbursement in such repairs as the sum obtained would admit, and personally superintended the work.

Always anxious for the amelioration of the condition of the Clergy in our Country Parishes, and alive to the comparative good that might be expected from other provision for their support, than that of a precarious annual subscription, Mr. S. set on foot, in 1818, the plan of a permanent fund for that object, in St. John's Berkley, and exerting his singularly happy influence and address in its behalf, succeeded in effecting its object to an extent, nearly equal to his wishes. With a zeal and enterprize, like that of the excellent designer of this pious work, what happy efficiency might not the offices of the Lord's Sanctuary among us comparatively attain! If we deplore in the infrequency of the example, let not the instance, however rare, of its occurrence, be denied our gratitude to him, "from whom all *holy desires* all good counsels, and all just works do proceed."

The hospitality of Mr. S. at his residence in the Country, was singularly that of the Christian gentleman. The young and the careless with respect to religion, were of course sometimes there. Of them his very wide circle of connections and intercourse could not be exclusive; but never was levity, in whatever else it might find itself indulged, at liberty, in his presence, to trifle or sport with sacred things. His well known veneration for Christian truth and all its institutions and interests, held even infidelity in awe; and such was the charm of his manners, temper, and conversation, that it honoured in him the religion which it might be, perhaps, its habit to scoff at and condemn. None who experienced the hospitality of Mr. S. could ever lose the impression of it. His elegant courtesy, his copious information of things seen and known and observed of the incidents and events of life, with their influences and effects, which, with wonderful tenacity, and exactness of memory, were retained, and always with the happiest aptness recollected, his invariable cheerfulness, his condescending gentleness of demeanour towards all, with the never failing appropriateness of it, which any circumstances of delicacy might demand, rendered a visit to his house of unostentatious plenty, and of a neatness and order, almost peculiar to itself, a pleasure neither easily estimated or forgotten. The manner of his benign and cordial welcome, was perfectly his own. His guest, if he had never seen or known him before, at once felt himself in the company of a friend, whose reception and treatment of him, put away the possibility of constraint. In all his neighborhood, Mr. S. diffused the influence of his peculiar excellence of Christian character. He was the friend of every one, and delighted in offices of kindness and benevolence to all to whom it was possible for him to extend them. As a slave proprietor, Mr. S. was distinguished by his kindness and humanity. His slaves, in all other respects, with a scrupulous anxiety, protected and provided for, were encouraged by him to profit by all opportunities and means of sound religious instruction; and when the Minister of the Parish, the late pious and excellent Mr. Tschudy, set on foot a course of teaching proper for them, at the churches, and at plantations, he gladly gave it his countenance and help, and watched with careful and charitable attention its effect.

In the latter years of his life, circumstances involving a strong expression of the public confidence having recalled Mr. S. to a residence in the city, he resumed the general intercourse it required, with faculties and affections imperceptibly impaired by threescore years and ten. None saw in him any decay or slackening of the sensibilities which had always so honourably distinguished him. Having become an inhabitant in the summer months, of Sullivan's Island, he gave himself, with an animated interest to the business of the Church there; and by his pious example, and liberal assistance, materially improved, for some years, its condition. At this place, too, the social and public interest of his character, was happily experienced. The season which sometimes made it the asylum of strangers to our city climate, brought with it a call on his hospitality and kindness, which was never waived or deferred. Placed, by the fond confidence of his fellow inhabitants of Moultrieville, at the head of their municipal corporation, Mr. S. in this capacity, justified, in every respect, this confidence, and went cheerfully forward in every service by which the common advantage, convenience, order and peace could be promoted.

Thus, under the influence of Christian faith, benevolence and patriotism, still alive to the best interests of the Church of God, his fellow-men, and his country, still delighting in the happiness of all around him, and in no circumstance indifferent or slow to promote it, still willing and ready to share with his brethren and fellow-citizens any responsibilities of religious and social usefulness, still enjoying the unbroken confidence and affection of all, and still by his memory as to past things, his wisdom as to present, and his pious consideration and care as to future, the beloved instructor and monitor of two generations fondly hanging in thickening numbers about him, he became, late in his 79th year, with little or no warning, affected with a paralysis, which, having held him under its afflicting effects for more than two

years, at length closed up his interesting life; full with the honour that cometh from God and men. The intervals which were very considerable, until the last half year, of clear intelligence, which Mr. Simons was permitted during his infirmity to enjoy, invariably exhibited the paramount prevalence in his mind, of the faith and hope of a steadfast, happy, yet most humble Christian. Of his personal religion, we feel ourselves warranted, indeed, to speak with confidence. On the bed of sickness thirty years ago, we saw him with perfect submission to the disposal of his maker's will, "willing to depart and (as he humbly hoped) be with Christ." In frequent afflictions, and especially in such as were occasioned by the death in 1819, of the son who was the pride of his affections, and in whom, his country singularly delighted, as one of its brightest ornaments; and in 1827, of the beloved and most excellent partner of his life for thirty-three years,* his temper and conduct were such as nothing but genuine religion could have occasioned. His friends mourning and concerned for him, were comforted by his firm composure and elevated tranquility of spirit. Speaking of the death of his son, he said, "he was my companion, my counsellor, and my friend. For such a loss who can forbear to weep? I have wept in supplication, but not in complaint. Not a murmur has my bosom entertained, against the mysterious dispensations of the Almighty; and I am not without consolation. I know he cannot come back to me, but I shall go to him." On the death of his so reasonably highly valued Mrs. Simons, he said, "God in his wise Providence has taken from me, as dear a friend, as I believe, any man ever had. I, however, bow with submission to his will. He gave, and he hath taken away." It was, indeed, for many years before his death, the fixed habit of Mr. Simons' mind to consider, that having been frequently raised from the bed of sickness, where he had lain at the brink of the grave, it was comparatively of no importance, what events of time were ordered for his experience, if they might but leave an influence behind them, favourable for the life, on which he felt that he might, at any hour, be called to enter. In this frame of mind, he received one shock after another of calamity, with a firmness, which was at once impressively demonstrative of the reality and value of his religion, and soothing to the sympathising sorrow of the many who could not but share his griefs. It is remembered with an interest quickened by his late removal, that when one had been conversing with him on the afflictions of his life, and such as had been occasioned by the deaths of those most dear to him, when he seemed most to need their presence with him, on account of advanced and declining age, he soon afterwards himself proposed a walk to the family place of burial, and having there pointed out, severally, the graves of many he had lamented, and paused as in solemn sensibility on the memorials of others, which he had erected, he stepped upon the spot which he had marked for his own grave, and said with an expression of look and voice, which cannot be forgotten—and here in the midst of them *I have appointed my own body to rest, whenever it shall please God, that my time shall come.*

We have thus, we are sensible, given but a very defective outline of a life and character, by which, our community, and the Church of which Mr. Simons was a member, have been greatly blessed. Our obituary limits, on which we have unwontedly, in this instance, encroached, forbid us to dwell on distinctive traits which the subject affords for remark. We must, however reluctantly, leave it.

Few men have been more venerated and beloved among us, than Mr. Simons. That the common lot of man was not his, and that the cup of life for him had no bitterness, besides such as came from misfortune and domestic afflictions, we cannot be permitted to presume. So prevalent, however, was the benevolence of his temper, and so disciplined his affections by the rule of his religion, that it was rarely, if ever, that he permitted the untoward occurrences, to which in life, all are more or less exposed, to disturb his peace of mind; and if unkindness was at any time the requital which was exchanged for his good done to others, it never was a subject of complaint or of discourse.

Mr. Simons has left us an example of many excellencies of mind and conduct. His piety was vitally practical. His faith was given to be known by its fruits. He cherished devotional habits, as not to be seen of men, but as indispensably essential to the Christian life. His integrity was above the possibility of question or suspicion. His public spiritedness went behind in nothing that his judgment and his heart could approve, and which he was qualified in any manner to promote. His charity was as unlimited as the necessity of human frailty and error. His beneficence was prompt, active, efficacious and unwearied. The value of his friendship was inestimable.

The points of instruction which, however ill-developed by our remarks, the life and character of Mr. Simons, distinctly afford, are, the influence of rightly conduct-

* Mrs. S. by Mr. S's second marriage.

ed early religious instruction, in producing religious character—the moral efficacy so certain as valuable, of religious principle so established, in life and amidst all its scenes and pursuits, and its sustaining and consoling efficacy in affliction, sickness and death.

"The path of the just is as the shining light which shineth more unto the perfect day."

DIED, in Baltimore on the 30th of August, 1834, the Rev. Gregory T. Bedell, D. D. Rector of St. Andrew's Church in Philadelphia, in the 43d year of his age.

DIED, at Ashtabula, Ohio, August 2d, 1834, the Rev. Samuel West Selden, in the 25th year of his age.

DIED, at Seaford, Del. August 19, 1834, the Rev. Joseph Glover, Minister of Seaford and Laurel Congregations.

DIED, at Tompkinsville, Richmond County, New-York, on the 21st of August, 1834, the Rev. William P. Curtis, aged 45 years, Rector of St. Paul's Church, in that place.



Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Treasurer reports:—

A donation of \$79 42, from the Missionary Association of St. Paul's Church, Radcliffeborough.

In the Treasurer's last report, for "Mrs. N. I. Myddleton," read Mrs. W. I. Myddleton.

The Librarian reports a donation to the Library of fifty three volumes of valuable bound books, from the "Society (in London) for Promoting Christian Knowledge."

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Otey, Bishop of the Diocese of Tennessee.—On Sunday, July 13, 1834, in Christ Church, Nashville, Andrew Matthews, was admitted into the Holy Order of Deacons.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—On Saturday, August 23, 1834, in Grace Church, Mount Upton, Chenango County, Henry Peck, was admitted into the Holy Order of Deacons. August 24th, in the Methodist Chapel, Greene, Chenango County, (Zion Church being not yet completed) the Rev. Francis Tremayne, Deacon, was admitted into the Holy Order of Priests. Wednesday, August 27, 1834, in St. Paul's Church, Tioga County, Daniel E. Brown, was admitted into the Holy Order of Deacons; and the Rev. Robert Campbell, Deacon, was admitted into the Holy Order of Priests.

CONSECRATION OF CHURCHES.

By the Right Rev. Dr. Griswold, Bishop of the Eastern Diocese—St. James' Church, Roxbury, Mass. August 7, 1834.

By the Right Rev. Dr. McIltraine, Bishop of the Diocese of Ohio.—St. Matthew's Church, Perry, Ohio, August 10, 1834.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the Diocese of New-York.—Christ Church, Walton, Delaware County, August 22, 1834. St. Paul's Church, Angelica County, August 30. St. Paul's Church, Big Flat, Tioga County, August 26, 1834.



CALENDAR FOR OCTOBER.

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| 5. Nineteenth Sunday after Trinity. | 18. St. Luke. Anniversary of the Orphan-House. |
| 12. Twentieth Sunday after Trinity. | 19. Twenty-first Sunday after Trinity. |
| 16. Anniversary of the Society for the relief of the Widows and Orphans of our Clergy. | 26. Twenty-second Sunday after Trinity. |
| | 28. St. Simon and St. Jude. |



ERRATA.

- Page 261, line 21, for "comforting," read *comfort*.
 " 263, " 8 from bottom, for "the infant is," read *infants are*.
 " 269, " 5, for "second," read *third*.
 " 281, " 3, "In view of these facts," &c., should have preceded the words, p. 280, "the Bishop of London," &c.